VOL. I. MAY, 1886. No. 5.

"A purer, higher form of Christianity is needed, such as will approve itself to men of profound thinking and feeling as the real spring and most efficacious instrument of moral elevation, moral power, and disinterested love."—CHANNING.

THE UNITARIAN

EDITED BY

BROOKE HERFORD AND J. T. SUNDERLAND.

Monthly, 50 cents per year. Single copy, 5 cents.

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Published for the Proprietors by

CHARLES H. KERR & CO., 175 DEARBORN STREET, CHICAGO.

BOSTON OFFICE: 141 FRANKLIN STREET.

AGENTS FOR ENGLAND: H. RAWSON & CO., 16 NEW BROWN ST., MANCHESTER.

[Entered at the Post-office, Chicago, for transmission through the mails at second-class rates.]

THE UNITARIAN.

TERMS OF SUBSCRIPTION. For fifty cents a year in advance, the UNITARIAN will be mailed free to any part of the United States or Canada. To Great Britain and other countries comprised in the Postal Union, seventy-five cents All subscriptions should be sent to

REV. J. T SUNDERLAND, 175 Dearborn street, Chicago,

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AGENTS FOR ENGLAND:—H. Rawson & Co., 16 New Brown St., Manchester. For 3s 6d. sent to this firm, the UNITARIAN will be sent free to any address in Great Britain, Ireland, France, Germany, or any country in the Postal Union.

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CHRISTIAN REGISTER ASSOCIATION,

141 Franklin street, Boston.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. I. MAY, 1886. No. 4.

THE UNITARIAN.

EDITED BY
BROOKE HERFORD and J. T. SUNDERLAND.

Editorial Contributors.

Rev. OSCAR CLUTE, ... Iowa City, Ia.
Rev. ROBERT COLLYER, . . New York.
Rev. CHARLES G. AMES, . . Philadelphia.
Rev. GEORGE L. CHANEY, . Atlanta, Ga.
Rev. H. PRICE COLLIER, . . Hingham, Mass.
Mrs. J. T. SUNDERLAND, . . Chicago.

All communications to be addressed to

REV. J. T. SUNDERLAND,
175 Dearborn Street,
Chicago, Ill.

EDITORIAL NOTES.

"The year's at the spring,
And day's at the morn,
God's in his heaven,
All's right with the world."
—Robert Browning.

THE Western Conference meetings are to be held as announced in our last number, at Cincinnati, from Tuesday to Friday, 11th, 12th, 13th and 14th of May. There ought to be a large gathering. Our Western churches are so scattered and isolated that these occasional opportunities of joining hands and taking counsel, and feeling something of the strength and encouragement of great common aims and work ought never to be lightly neglected. We would say to any parish in the West, send your minister! If he is tired and perhaps a little out of heart about things not going as well as he would like them to go, send him all the more, and pay his expenses. Do this as a matter of principle. Do it, whether he can afford to defray his own or not. It is so good for our workers to meet in these ways that the question of whether they can individually afford the journey ought never to be allowed to enter into the calculation. So, friends in each parish, and we hardly think there is a parish in the West now in which we have not friends, find out whether your minister has been intending to go, and fix the matter up in that kind, quiet way which is one of the things in which Westerners are just as good as Easterners—they could not be better!

NEXT to urging that our Western churches should send their ministers, we would press upon them to be sure that some of their laymen are present. The sisters are sure to go anyhow, and it is a blessed thing that it is so. Had it not been for the "devout women" a great deal of the best work of our scattered Western Unitarianism would never have been done. But over and above this, it would be such a help to have one or two of the responsible lay-members from each society, the men who have a certain representative weight among their people, the men who know the real feeling of our parishes, and who can stand quietly and solidly for what they mean and want.

ONE of the most important subjects to be considered at Cincinnati is that which Mr. Jones and Mr. Clute have been asked to present, viz.: the possibility of a Unitarian church in every community. Of course nobody believes it to be practicable to establish in every community a church with all the machinery and expense of the ordinary church. But has not the time come when there might be and ought to be formed in a thousand cities, towns, villages and country neighborhoods little simple Sunday circles or bands of liberal people, to come together regularly at some convenient hour, in a parlor or other available room, to read, to sing, to engage in simple worship together, to consider the moral and religious interests of themselves, their children and the community—in a word, to hold a simple, sensible, helpful, social religious meeting? We believe the time has

come for this. We believe the idea is rational and can be carried out if only we can get the Unitarians of the country generally tobeliieve in it and undertake it.

Another subject of pressing importance to be considered at the Western Conference is that of temperance work in our churches and Sunday-schools. Just what our churches and Sunday-schools ought to do, or can do most wisely, for temperance, is a question by no means settled, but that they ought to do something and something regularly and with earnest persistence, few among us seriously doubt. As a denomination we profess to make much of reforms, philanthropies, beneficences. But here is a reform quite as urgent as any before the people of the country to-day, and one that has a very vital connection with morals and religion. Are Unitarians taking hold of it with that intelligence, system and conscience that the case demands? We are glad that Rev. C. R. Eliot, of Dorchester, Mass., who has been pushing this matter somewhat in the East of late, has consented to be present at Cincinnati and give our churches and Sunday-schools in the West the benefit of his thought, experience and zeal.

All that we have said in urging attendance on our Western Conference, applies with equal force and to our whole body of churches for the Boston Anniversaries, which will also occur during this month of May. The American Unitarian Association especially deserves the loyal and hearty support of all our churches. Its administration has been broad and fair, and as active as its limited funds have enabled it to be. The opening of its new headquarters, "The Unitarian Building", will lend additional interest to the week, and we hope for large and earnest meetings.

In our last issue we spoke of the coming into the liberal ranks of Rev. M. D. Shutter, late pastor of the Olivet Baptist Church, Minneapolis, Minn. We are glad this month to extend our welcome to Rev. Theodore W. Haven, of Burlington, Kansas, son of the late Bishop E. O. Haven, of the M. E. Church. Mr. Haven is a young man of only twenty-four, a graduate of the Syracuse University and of the Boston University Divinity School, and for three years past a pastor in Topeka and Burlington, Kansas, where he has gained a most enviable reputation as a man and a preacher. Finding himself gradually growing away from the theological positions of orthodoxy and towards those of Unitarianism, he put himself several months ago into communication with the secretary of the Western Unitarian Conference, and has now resigned his pastorate to accept a Unitarian pulpit.

Rev. J. G. Townsend, who came out from the Methodists a year ago and established an independent liberal Christian church, at Jamestown, N. Y., proposes to have a summer school of the New Theology, in Lakewood, on Lake Chautauqua, the last week in July. The platform is to be broadly Christian. Dr. A. P. Peabody, Doctor Atwood of the Canton Theological School, Dr. Thomas Hill, the Meadville professors, and others have been secured to give lectures. Mr. Townsend is having a wonderful following in Jamestown, and something important may come out of this proposed Liberal Christian Conference.

The Rev. Dr. G. Vance Smith, one of our most respected English Unitarian clergymen, and one of the English company of the revisers of the New Testament, expects to visit America this summer, and we hope that he may be able to remain for the National Conference at Saratoga.

The ever-recurring discussion over the subject of eternal punishment, calls to mind the famous bull of Frederick the Great:

"Let the parsons who make for themselves a cruel and barbarous God be eternally damned as they desire and deserve; and let those parsons who conceive God to be gentle and merciful enjoy the plentitude of his mercy."

Rev. Lyman Abbot, editor of the *Christian Union*, in a sermon preached at Cornell University on "The Belief of the Unbelievers", gives the following "Prayer of Positivism", as he calls it. It is at least suggestive:

"Our brethren which are on earth, hallowed be our name; our kingdom come; our will be done on earth, for there is no heaven. We will get us this day our daily bread. We will forgive no trespassers, for there is no forgiveness. We will fear no temptation, for we can deliver ourselves from evil; and ours is the kingdom, and ours is the power, and there is no glory and no forever. Amen."

Eighteen scalps hung as ornaments on a woman's bonnet! That is what we saw the other day in a Chicago railway station. No, we are wrong! It was eighteen *whole heads* of God's beautiful birds! Surely it is high time for such articles as we print in another column, on "The Cruelty of Fashion", to be sown broadcast over the land.

"Sam" Jones and "Sam" Small, as they disrespectfully call themselves, have been in Chicago, speaking to many thousands of people two or three times a day for a month. And now Moody and Sankey are coming! Is it "poor" Chicago? or "fortunate" Chicago? We hardly know! And yet, with all our aversion (and it is very great) to much of these men's theology and some of their methods, we cannot but think that contact with their earnestness, their faith, their deep and burning desire practically to help men who are in bondage to sin, is on the whole a thing of life—a good that more than outweighs any evil which can come from the theological absurdities (as they seem to us) in which they too much deal. But, why cannot we have something better still—vastly better still? Why cannot we have men going over the country preaching virtue and religion with all the directness, fire and fervor of Mr. Moody and Mr. Jones, but without their crude ideas about the Bible and "schemes" of redemption? Some day we *shall* have just this. Religion is not alone for unreason; faith and zeal are not alone for ignorance; some day we shall have in America a Christianity set on fire, yes, on *fire*, by intelligence, and by a genuine, rational enthusiasm for God and humanity.

Is there a religion that will stand forever—which man's thought can never outgrow? And is the simple Christian theism, for which Unitarianism has always stood, and so preeminently stands to-day, such a religion? The following answer to these queries from John Fiske's last book, "The Idea of God", is worth thoughtful attention:

"The theory of divine action implied throughout the Gospels and the Epistles was the first complete Monotheism attained by mankind, or at least by that portion of it from which our modern civilization has descended. Here for the first time we have the idea of God dissociated from the limiting circumstances with which it had been entangled in all the ethnic religions of antiquity. * * * In its fundamental features the theism of Jesus and Paul was so true that it must endure as long as man endures."

THE CHURCH BUILDING LOAN FUND.

There has not been much said in public, of late, about this fund, but it has been steadily at work for now upwards of a year, and a considerable number of societies have received important assistance from it. The trustees of the fund have already loaned so much of the money in their hands, and the applications are so numerous, that they are anxious for the amount of it to be increased. It was voted at the last National Conference "that, in the judgment of this Conference, it is desirable that our churches should once a year take up a separate collection for the purpose of increasing the Building Fund". In the pressure of the general work of the American Unitarian Association and of the local objects which are constantly increasing in importance, the managers hesitate to ask for exactly this course to be adopted. It might result in large additions from some quarters, but many societies would find it inconvenient to bring in another regular collection. They have, therefore,

suggested an alternative plan in a circular. They say:

"There are in our fellowship about three hundred and fifty churches, large and small. Probably, without any special collection, every one of these societies could contribute $10 a year; and even this would amount to $3,500 a year. Some of our larger churches—which have objected to an additional "collection"—have already promised sums varying from $25 to $100 a year; and, if our friends generally will adopt this plan, and others who are interested will contribute personal subscriptions, we believe that $5,000 a year can be added to our capital without pressure upon any one, and thus the fund be increased in the course of ten years to $100,000—a sum which, turned over every ten years, will enable a very large work to be done."

We heartily commend this suggestion to our churches. Let every society make some contribution, even if it be but $10 or $20 a year. For this Building Loan Fund is one of the best enterprises we have begun of late, and ought to be loyally supported by both churches and individuals. All subscriptions and communications should be sent to the secretary, Rev. Howard N. Brown, Brookline, Mass.

A NEW DISASTER TO MR. JANSON'S CHURCH.—HELP NEEDED.

We print on another page a communication from Rev. Kristofer Janson, our devoted and heroic poet-preacher-missionary of Minneapolis, Minn., telling of the story afloat among the ignorant classes of Norway, that God has visited special judgments upon him for his wicked Unitarian heresies, even to the extent of destroying one of his churches by a night storm, which nobody knew about till morning, and which destroyed nothing else but his church. Mr. Janson of course laughs over the story, and gives it to the UNITARIAN as an illustration of "how legends grow".

But as we are sending it to the printer word comes to us in a Minneapolis paper that in the fearful tornado of last Wednesday, which did such damage in Minnesota, Mr. Janson's large new church in that city (the former church destroyed two or three years ago—forming the basis of the Norway legend—was a small mission ary one in a distant country neighborhood) was laid in ruins.

This news is really startling,—not, however, on its theological side, although we easily forsee that it will form a basis for wilder legends and more foolish superstitions than ever, as to God's judgments on heresy,—but it is startling as a second serious disaster of an unforseen and unpreventable kind, which Mr. Janson finds himself compelled to meet in his noble work—a work which even without the opposition of the elements is sufficiently hard. But we know Mr. Janson well enough to be able to assure his many friends, as well as those who account themselves his enemies, that he is so sure truth is mighter than any tornado, or any two tornadoes, that he will lose neither heart nor hope on account of this temporary set-back, but will be nerved by his difficulties to push his work forward more vigorously than ever and to grander success than ever, saying to the world, If the Lord was in the storm, much more will the Lord be in the hearts of his people the whole land over, to move them to give and give liberally of their substance to repair the effects of the storm.

And this is just what is going to come to pass. The Unitarians of this country are never going to desert a man like Mr. Janson, or such a cause as he represents, in such a time of need as this. Already the work has begun of raising funds to repair the damage. Mr. Janson's own congregation met last Sunday and held a service among the ruins, and put their hands as deep down into their pockets as they could. Mr. Simmons's society took up a collection—raising for their stricken sister church about $230. And now what will others do? Churches and individuals all over the land, but especially all over the west, should come promptly to the rescue. The greatest harm of all, that will come to Mr. Janson's movement from this disaster, will be the effect it will have upon his too superstitious countrymen, to make them afraid to join him, or longer work with him, because of the thought that all this is a judgment of God. This should be met by such prompt assis-

tance on our part that he may be able to announce to the public at the earliest possible moment that the funds are in hand not only for the repair of all the damage done but for the completion of the church, which at the time of the storm was not finished. This would go far to close the lips of his theological critics, as well as to encourage his heart and strengthen his hands in many ways. It is estimated that the damage done his church is between $3,000 and $4,000. Then to ensure the completion of the church (aside from repairing the damage) there is needed perhaps $1,500 more, making in all about $5,000 which should be raised within the denomination at the very earliest practicable date. We will make no further suggestions only to say that individuals or churches may send funds or pledges to this office, if they so desire (address Secretary of the Western Conference), and they will be promptly forwarded. Or, assistance may be sent to the Secretary of the American Unitarian Association, 7 Tremont Place, Boston, or directly to Mr. Janson himself—address Rev. Kristofer Janson, 2719 Nicollet Ave., Minneapolis, Minn.

TORNADOES AS JUDGMENTS OF GOD AGAINST HERESY.

When a few years ago Kristofer Janson's chapel, in Brown county, was destroyed by a tornado, the Lutheran priests and papers among his people treated it as a judgment of God, and now that his new church in this city is also blown down, some are pointing to it as repeated and emphasized evidence that the Lord is going to do all he can to destroy Unitarianism in Minnesota.

But the tornado itself corrects that theology. While our Lutheran brethren were pointing to the wreck of Mr. Janson's church as proof of the divine discrimination in their favor, news came that the same storm destroyed even the lives of Lutherans at that wedding party and of even a priest among them.—From a sermon of Rev. H. M. Simmons, of Minneapolis, on "What Tornadoes Teach".

HOW UNITARIAN CHURCHES BEGAN IN ENGLAND.

In a former article I showed how Unitarianism existed in England, as an individual heresy, as far back even as the Reformation in the 16th century; and I told of some of those isolated Unitarian heretics, mostly classed among Anabaptists in those days, and of the fiery penalty they had to pay for reading their Bibles and thinking for themselves.

I have now to tell the story of how, a little more than a century ago, distinct Unitarian churches began to be established.

It is the story of a gradual movement in the best of the old Puritan thought, widening, drifting more and more away from the old Calvinism, and at length finding itself landed almost unawares in unmistakable Unitarianism. The process was very much the same in England as that which went on in New England, only that the New England Puritanism being more organized and stiff and consolidated than that of the old country, held together a little longer in the old doctrine before the rupture came. Dr. Priestly, who aroused the vague English liberalism to take the distinctly Unitarian position, came a quarter of a century before Dr. Channing.

It was the English Presbyterians among whom this gradual change chiefly took place. The English Presbyterians must not be confounded with the Scottish Presbyterians, with whom they were never more than temporarily allied. Presbyterianism north of the Tweed, moulded after John Knox's pattern, was about the most grim and rigid of the various Reformed churches, which all, at first, started more or less on the general Presbyterian lines. Presbyterianism in England comprised in its beginning the bulk of the Puritan movement, and at first was narrow enough and ready enough to persecute when it came into power. But some of its intenser life went to America, though those who went were a mere handful compared with those who remained behind. Others, still, of the stronger types of Puritanism kept drawing off into the

ranks of the Baptists, Independents and other sects of the Commonwealth time. Moreover, the responsibilities of power did something in the way of broadening, and the long persecution of the Nonconformists, after the restoration of Charles II. in 1660, did more. So it came to pass that by the time the "Era of Toleration" came, through the revolution of 1688, and the placing of William of Orange on the throne, the English Presbyterians were a much broader body of people than they had been originally. That era of toleration found the old Puritanism, thenceforward called "Dissent", divided into what were known as "the Three Denominations", viz.: the Baptists, the Independents and the old stock of Presbyterians. Of these the Presbyterians were more inclined to liberty and progress than either of the sister bodies. This tendency began to show itself almost immediately. From 1693 to 1720 was the great chapel-building period. "Chapels" was all they any of them ventured to call their meeting-houses, and the name clings to them to this day. Many hundreds of these chapels were built during that quarter of a century, mostly in obscure retreats up back alleys or secluded courts,—for the days of persecution were not long left behind, and they did not know how soon they might return. But the notable thing is this: that in founding these chapels the Baptists and Independents (who gradually came to prefer the name Congregationalists) usually tied down their church property to perpetuate orthodox uses by rigid doctrinal trust deeds. On the other hand the Presbyterians almost as uniformly abstained from laying any such bonds on their descendants. They simply designated their chapels in the trust deeds as "For the worship of Almighty God", leaving them entirely free from any doctrinal conditions. They did this with their eyes open to the possibility that those who came after them might hold different views of Christian truth from those they, the founders, were holding. I don't mean that they had any idea that their descendants would ever become Unitarians; but Unitarianism—"Socinianism" as it was then called—was already in the air, and some of the more liberal men were already tending toward it, and still the Presbyterians left their churches *free*.

The natural consequences followed. These Presbyterian societies, thus left free to read the Bible and preach what they might feel to be the truth, gradually became more liberal. From the first the old rigid Calvinism began to melt away. One of the first actual changes was the gradual dropping of the old distinction between the ordinary members of the parish and "church-members". They began to take the ground that the real "church of Christ" in this or that chapel, consisted of all who habitually attended and supported it, who made it their church home. So the old plan of a separate inner membership was given up, and with it, a little later, the order of deacons. The communion became entirely free to all who would partake, and the ministers found helpers for it among the older and more respected members of their flocks without any formal choosing or official name. So things were going on all through the middle of last century. In the preaching, also, the old orthodox lines were fading out. In the ministers' conferences one and another were known as holding "Arian" views. Some, regarded as far-going radicals, talked flat Socinianism. In the public services little change was felt except that the old orthodox doctrines were seldom preached, and the old Trinitarian phrases were less and less used. Watchful elders sometimes complained, but only to be met as old Mr. Haynes, minister of the Upper Chapel, Sheffield (1745–1758), met such a complaint. "Sir", said Mr. Crook, one of his more conservative hearers, "I like the old doctrine!" "So do I, Mr. Crook", replied the minister: "the older the better, sir: mine is as old as the apostles!" In fact these English Presbyterians were almost unconsciously feeling their way back toward the simple Christianity of the New Testament.

There was one man among them,

however, who was much too open-eyed merely to drift unconsciously in any direction of thought. This was Joseph Priestley. He was already eminent as a scientist. The University of Edinburgh had conferred the degree of LL. D. upon him. And he was just as restlessly eager in trying to make out the truth about religion, as he was in investigating the properties of oxygen or electricity. And so, when he finally came to the conclusion that the real doctrine of the gospels was Unitarianism, he never hesitated. The older men held up their hands in horror, timid people advised caution. Priestley proclaimed Unitarianism as the primitive doctrine of Christianity, declared the doctrines of the "Trinity", the "Deity of Christ", and of an atonement by Christ's "substitution" were mere corruptions, and by his earnestness gradually aroused a large part of the old Presbyterian body to the consciousness that they were really "Unitarians".

They still did not alter the name of their churches. To this day many of these are still called "Presbyterian" chapels. In general, however, what are called "Presbyterian churches" in England, are the churches of the Scottish body of that name, which have of late years, spread widely through the southern kingdom, and which are orthodox, through and through. Many of our people do not like to give up the continuity of title.

The great conference of our Lancashire and Cheshire churches, instituted by act of Parliament in the Commonwealth times, still retains the same name in its title—"The Provincial Assembly of Presbyterian and Unitarian Congregations of Lancashire and Cheshire;" but from Priestley's day the term "Presbyterian" has been more and more of an interesting historic relic; and the churches that once bore that name only, with many others founded since, have come commonly to be known as Unitarian churches.

B. H.

One of the best books for Bible-class study is Heber Newton's "Right and Wrong Uses of the Bible."

THE MISSION OF UNITARIANISM.

Church, by its very name, implies something religious. Its gospel is some word about God. It seems to me that here lies our special mission as liberals. We stand not so much to move the world to believe in liberalism as to believe in God. A conversation with an acquaintance, an intelligent and well-educated lawyer, serves to illustrate the curious transition state of religious thought with which we are almost negligently familiar. He was a member of an orthodox church, though he professed no belief in much of the "nonsense", as he called it, which was taught under the orthodox name. He was struck, he said, with the uncertainty of religious faith in the men with whom he was accustomed to talk. For his own part, he had made up his mind "that if the Bible was reasonably true, and if Jesus did the things which the Gospel reported, and was thus approved as a teacher from God, then religious faith held, but that otherwise it was all up with us about both God and immortality."

This is a temper of mind which is everywhere prevalent, though not often, perhaps, reasoned out. There is a suspicion that the movement of all modern thought is toward some kind of atheism, that orthodoxy and the orthodox ideas of the Bible are barriers, frail, perhaps, which nevertheless shelter men awhile from the blank darkness, and that, if they should really be swept away, no basis of religion would be found where they had stood.

This frequent uncertainty and distrust is one of the chief causes why Unitarianism does not prevail. Though men sympathize with its liberal ideas, they stand in dread of what they deem its tendency. No thoughtful person can help sympathizing with this dread.

The movement of Unitarian or liberal thought has been very rapid and naturally alarming to that most valuable conservative temperament by which the world is held in its poise. The liberal movement began with a reverent dissent to the deity of Jesus, and with a most scrupulous veneration

for the Bible. Now, the old questions and methods of argument hardly interest the new generations of its ministers. The present questions are more profound and essential; the reality of God and prayer and immortality are ever just beneath the surface of thought.

And yet, out of all this doubt and uncertainty, the true missionary work of the liberal churches seems to me to appear. Suppose the Unitarians had served as explorers in the realm of religion, and suppose already tidings came back of the facts of religious life, wherever they went,—of God present in the rocks and in the stars, of God at the pole as well as at the equator. Suppose men were able to say, "We have gone to the very extreme of thought, and we bring back God." Suppose we had thinkers who could grant all that the evolutionists have ever discovered or are likely to discover in a thousand years, and yet who were as profoundly impressed with this grand fact of a living God as before Darwin and Huxley had spoken. Suppose men had gone with the critics, and analyzed all the books of the Bible. Suppose men who did not believe in God, in the evidence of miracle, were gladly compelled to believe through the facts of conscience, duty and love, or who could not accept supernatural revelation, yet saw God in an everlasting revelation of nature and history. Suppose timid souls, standing in dread within the barrier of orthodoxy, looked up and saw men outside living and working in faith as serene, as strong, and as hopeful as saints or martyrs ever showed. And suppose we of the Unitarian churches came to represent not the weakest and thinnest, but the strongest and most intense religious life; that a man was surer, in entering a Unitarian church, of receiving an impression of the reality of the things unseen and eternal, than he could be anywhere else.

I implied that what men wanted was teachers who believed more than they believe themselves. I correct that now. It is not teachers who believe more articles, but teachers who believe more thoroughly and on more valid ground. The teachers whom we trust, the ministers whom we crave to hear, are they whose temper and methods and life seem to say, "We have tried all things, we have faced all questions fearlessly; and out of all of our deepest lessons we have come to rest in the life of the ever present God."

Dr. Bushnell said in one of his letters to Dr. Bartol, that in the Unitarian church he saw a peculiar opportunity for the display of piety. Much more is this true now than when he wrote. Never was there an age when there was demanded of its religious people lives filled with the spirit of reverence and trust in God more than of the liberal people of our time.

Their work lies on both sides. It lies on the side toward orthodoxy, in establishing confidence in the genuineness of our principles. No thoughtful man keeps his belief in an endless hell for the sake of its essential attractiveness, but because the loss of that seems to him to threaten the loss of God. No evangelical church will remain long harmfully evangelical by the side of a liberal church which believes profoundly in God.

Our work also lies peculiarly toward that forlorn class of people who have lost their sympathy with churches and their trust in religion. They, too, crave religion and a sense of God. No one else stands in the vantage-ground with us for reaching and helping them. I do not ask that every one shall do this by preaching to them the harmony of science and religion, or the meaning of evolution, or the philosophical processes by which one's own faith has been established,—perhaps too much of this is attempted by men who are not fitted for so peculiar a work,—but I only ask that we give them simply and directly that gospel of God which makes us glad. In fine, a faith in a living God whom we can serve, to whom we can offer real prayer, with whom in spirit we can become one,—the same simple faith which inspired Jesus,—the world needs more than anything else to lift its daily toil above drudgery, to serve as the motive power to its charities and its reforms, and to afford a key to its mysterious problems.

CHARLES F. DOLE.

THE GOODNESS POSSIBLE IN UNLIKELY PLACES.

A SERMON BY BROOKE HERFORD.

"Can any good thing come out of Nazareth?"—St. John, i. 46.

My subject is: The goodness possible in unlikely places. Nazareth was one of these unlikely places, a little town that had a bad name, and from which nobody expected any good. The whole district of Galilee in which it lay was despised by the Jews proper—they looked on the Galileans altogether as a race of turbulent half-breed provincials who spoke bad Hebrew, were careless about the law, and were only about one degree better than the utterly outcast Samaritans. Nobody expected much from Galilee; from Nazareth, nothing. So, there is the encouragement in remembering what did come out of Nazareth. Because, in reality, the world is full of Nazareths—posts in life, conditions, occupations, circumstances that seem, especially to those who are in them, quite incompatible with any sweet, fine, noble life. And it is an encouragement forever, to such places, and to those in them, to remember that out of just as unlikely a place came the central figure of history, and the divinest life that the world has ever seen.

I should like to bring out the full force of this encouragement; but it is not easy to do, because the sort of haze of glorification which has come both over Jesus and over Nazareth. We think of Jesus as one whose life was somehow quite different from others. Even when people have got beyond that most obscuring blunder of all, of thinking that he was God in human form, still even the humanity that is left is usually thought of as not very human. People seem to fancy that the Christ-life was all religion and doing good; and they think of that as something which must have been very holy and beautiful—perhaps the sort of life that we may all be changed into in heaven—but out of the question down here in the common world. For life, as it actually meets us, has to have a great deal in it besides religion and doing good. Life seems full of hard facts and hindering entanglements—noise and business and hurry; the distractions of society, the engrossments of business, the fret and sore of anxieties, the triviality of infinite little details. There is no getting away from these things. People have to live right in them, to make the best of them; to live not what life they would like, but what they can. And so they are apt to think: What use to talk to us of Christ? what use to set his example before us? he knew nothing of all this, it was very different with him!

Was it? Here is the help of remembering Nazareth. The more I read these gospels, and try to see through them, and behind them, to the homely reality of that little commonplace town, and of the life amidst which Jesus must have grown up there, the more I feel that his surroundings where *not* so very different from others. I do not lose one lineament of that majestic personality, one touch of that heavenly wisdom and power which the gospels represent to us. But that did not come all at once. That was not there to begin with. That is the crowning, completing glory of a life that simply began much as all life begins, that "was tempted at all points like as we are", and, to whatever height it rose, rose by the same steps in the beginning as all life has to tread.

There is the significance of Christ having lived all the first thirty years of his life in that unlikely little Nazareth. How do you suppose he lived? Will you say that there is not a word about it, and therefore we cannot tell? Why, that very absence of particulars is itself information. For, remember how, afterwards, every hint of anything out of the common way was eagerly gleaned up, and even magnified. So, that absence of anything to tell from twelve years up to thirty is about as good evidence as we could have that during those years he was living, outwardly, the common life of the place and the people. And do you see what that means? *Dare* you see? Do you suppose that that little flat-roofed house

where Joseph lived was different from everybody else's home, or that carpenter's shed beside it different from all other workshops? Do you suppose that that home was a sort of little heaven, where life was all in sweet serenity, and people were never hot and tired and impatient? They call it "the Holy Family", and the old painters were never tired of making pictures of it. You know them. There is the Mary mother sitting quietly with a rapt look in her face, and the little Christ child on her knee, and the child is playing with a lamb, and generally a dove is hovering near. Well, that is very beautiful, and true also for the times when she could be so. But how much of her time would that be? There is not much said, but there is a good deal that can be made out, if you will only put two and two together. For Mary was a poor man's wife; and besides Jesus, there were "James and Joses and Judah and Simon" and "sisters" are mentioned —seven persons besides father and mother—and do you suppose such a home was kept going by the mother sitting looking up to heaven, and the children playing with a lamb? Is all this too trivial? If it wasn't too trivial for him to live in for thirty years, it is not too trivial for us to recall. There they were—eight or nine, all told—to feed and clothe; and they had to bear with one another, and all the work was to be done, the very work which afterwards came into his parables: the corn to be crushed by the "two women grinding at the mill" and the "three measures of meal" to be made into bread. Just a frugal, busy home, where there were not too many pieces of silver, so that when one got lost, his mother couldn't let it go as we can when a quarter is mislaid, but had to do the very thing he described, "light a candle and sweep the house, and seek diligently till she found it".

And so with that carpenter's shed. I saw awhile ago that some one was sadly shocked at the idea that Jesus ever actually helped in the work there. I should be much more shocked if I thought that he did not! What else can it mean, when the villagers said afterwards, "Is not this the carpenter?" Yes; let us face the fact that it was in the Nazareth of the world's common work that the world's greatest life grew up. And do you suppose it was a sort of glorified workshop, where the work did itself, and the wood had no knots in it, and awkward hands never got ugly gashes from hammer and chisel? Don't you suppose Joseph ever did any work that he couldn't collect the money for, and sometimes found it hard work to let the hired man have his wages and Mary the market money? And were the others in the workshop a company of angels, who never got angry and used bad language—quite different from the scolding Syrian peasant of today? Or, will you suppose that Jesus only worked there a little, now and then, for the form of the thing, and that most of the time he was away in that beautiful scenery that Renan describes, lost in ecstatic meditation?

Now do you see what it means, that Nazareth was such a mean little town that it seemed absurd to think of any good coming out of it; and that, nevertheless, out of it—out of one of its crowded little homes, out of one of its common little worksheds—came Jesus? Jesus, whom the villagers so counted one of themselves that they resented his setting himself up as a teacher? There in that crowded little home he had grown up into a sweet, wondering childhood, nourished with beautiful thoughts and words of piety by that busy mother; there he had grown into that happy sense of God and love of prayer; into that meekness and holiness and silent strength and clear communion with the Spirit, which afterward seemed too wonderful for *a man;* there, in that common work and among common workers and neighbors, he had grown up into such life in himself and life with God, that he became the Christ in a nobler sense than prophets dreamed of, taught the world its purest and loftiest religion, started a new idea of character, set moving a new unconquerable warfare against evil, and so gradually drew the best heart of the

world to him, that even the despised little town has become a sacred place, whose poorest stones are precious monuments forever.

"No good out of Nazareth", then? There is no Nazareth in this world out of which good may not come! That is the lesson for us. And in some ways the world has learned it. We have learned that it is not out of palaces, not out of the world's rich and favored places, that greatness is apt to spring. It has become one of the commonplaces of historical moralizing, that it is from the sheepfold and the peasant's cot that God is apt to choose his great ones. Robert Burns from his plough, the artist Turner from his barber-shop, Chantry from his milk-cart, Lincoln from his rail-splitting, Garfield from his tow-path, and many a hundred others, if I had time to count them over, have taught the world out of what humble Nazareths genius and perseverence may spring. And even in the higher matter of goodness we have learned the lesson in certain ways. Some of our modern novelists have set quite a fashion for bringing out this very thought, of the goodness possible in unlikely places, and there is a *furore* for heroes and heroines from mining camps and "Poker Flats" and coal-pits, and the world's moral wastes generally. Perhaps that has been even a little overdone, and still it was a wholesome reaction against the old romantic school, which ran too much into the annals of fashion and gentility.

But where I think we still need the lesson almost as much as ever, is in regard to the world's common, average life. Even about Christ—has it ever struck you how much more the world says of his having been born in a stable than about the little home at Nazareth? There is something striking about that "lowly manger bed"; and reverent art has loved to realize that; but that was only a momentary accident, as it were; nothing, as really concerning the Christ life, compared with all the trivial discipline and surrounding of those thirty years at Nazareth! There is the real lesson that we need. Because it is in this very matter of trivial cares, worries and work that every man is apt to think his own particular place a sort of Nazareth from which not much should be expected, in which a real Christian life is out of the question.

Working men think so. I remember, in Manchester, where I had all sorts, the richest to the poorest, in my church, I was speaking to one of my people—a laborer in a foundry — asking him if he would not remain with us at the communion, and he said: "Eh, you don't know what a set I have to work amongst down at our place, and what bad things I have to hear, and what rough goings on there are, or you would never think of such a thing!" If I were addressing an audience of such people, I would press home the lesson to them. But *your* places are quite different, and yet do you never feel anything of the kind? Your places in life do not look like "Nazareths" to those outside! Just the opposite. Plain laboring men, such as the one I have mentioned, would point to any one of you who hear or read these words, and would say that your place is exactly the sort of place in which good might be expected! "Ah", they would say, "if we could only be where that man is, there would be some chance for our being Christians!" But *you* do not feel it so! Probably there is hardly one among you but feels in your heart of hearts that in your special circumstances it is particularly difficult to keep a high, pure, Christian ideal before you, and really try to live up to it. I know that this is how I generally find men feeling, who are in the throng of business life. The having to think so much about making money, and to mix so much with other people all eager about that same thing, and the keenness necessary for success, and the worries and anxieties of hard times—I think business men are apt to feel that all these together make up a hopeless sort of "Nazareth", in which much should not be expected of them, in which it is almost out of the question that they should feel much of the grace of God, or try for much of Christ's beautiful and beneficent life.

And I imagine it is very much the same with the sisters. Now and then, when you are away in the quiet country, looking upon summer woods and fields as fair as ever Jesus looked on in his restful, meditative hours, you feel something of what life *might* be, and your heart cries out: "Oh, that it might be so always!" But you come back into the busy city. You find your places waiting, your houses to manage, your calls to make, all sorts of worrying details about dress and food and the children's schooling and a thousand little duties and engagements of society, not half of which you care for, but which you have to do; nothing wrong about it all, not much that you seem to be able to change or lessen. And then, after so much that you have to do because the world insists upon it, you feel as if you were entitled to what little time is left for your own particular pleasures and enjoyments, whatever they may be, and these, too, all bring their worries, also—and so the weeks hurry by, and life passes swiftly and more swiftly. And now and then when you come out of it all into a quiet Sunday hour, and look at what life has to show, it is apt to seem rather poor and small, and as if it could not help being so. Sometimes you almost wonder if it is worth the trouble. And then you look at that great Christ—Christ, with his heart in the calm heights of prayer; Christ going about from day to day doing good; Christ, with such inner visions of God's truth that his common sayings became revelations to mankind; Christ upon the cross, and making even the cross a glory,—you look at him, you feel the awful beauty of it all; but how should *you* have any life like that? How is it possible even to try for it? Your lot seems all full of little hindrances and obstacles which have not even dignity about them, a sort of "Nazareth" from which much cannot be reasonably looked for. True, and yet it was in Nazareth, through thirty years of Nazareth, that the child Jesus grew into the world's great Christ! I know that it is all true that you feel about the difficulties and discouragements of these commonplaces. It *is* hard to live the Christian life in the full, beautiful meaning of it *there*, only I do not know any place on earth where it is not hard. Men have tried it out of the world; they have tried it in deserts and in cloisters; women have tried it in nunneries and sisterhoods; but they have found it never any easier, and nothing like as useful and noble. Still I know how hard it is in the world. When I think sometimes of all the cares and worries and duties and sorrows of common, average life, I feel as if it were almost a mockery to hold up to people the high, pure image, of life in the spirit of Christ, as that which they should be trying for.

But it is not *I* who put it to *you*—it is God who puts it to us all! He puts it to us in that very law of our being which makes us feel Christ's spirit of life so noble. And he puts it to us in showing us how it was in the common life of the world that that Christ-life grew up into its perfect excellence and beauty. And the lesson is a true one. It is a mere delusion—all this idea that *our* places are peculiarly unfavorable. There, in *your* counting-house, in *your* office, in *your* school-room, in *your* busy home, that true, kind life with its helpful hand and its heart close to God, is just as possible as it was in Nazareth. It is not possible all at once—perhaps this is a thought we need—not possible all at once anywhere, but the steps to it are possible everywhere. There is not the busiest mother of you all but may teach your children *some* of those thoughts and some of those great Bible words with which Mary fed the heart of her child Jesus. So we may learn to walk with God in our streets, in happy thoughts of thankfulness and prayer, as really as Jesus did in Nazareth. We may find every day about us the very opportunities of helpfulness by which Jesus learned that spirit which, in the end, just "went about doing good". We may find waiting, everywhere, the little daily crosses of life by the bearing of which he grew into the strength for the great cross of death. And every time we take a step in any of these

upward ways, the next step will be more possible. Each time you lift your heart to God, or open it toward man, God and man will seem nearer. Each time you want to be cross with some one who is stupid or perverse, and, instead, are kind and patient, will help you toward the Master's infinite patience. Each time you would rather send the fussing little ones away, but bear with them lovingly instead, is a step nearer to the graciousness of Him who said: "Suffer the little children to come unto me."

So is that Christ-life possible—not all at once, but little by little, step by step—in all these common Nazareths of ours. And that is the real life! That is the only life that shall stand firm and true through all trial and sorrow; the only kind of life eternally worth living! AMEN.

TRUST.

Make a little fence of trust
Around to-day;
Fill the space with loving works,
And therein stay;
Look not through the sheltering bars
Upon to-morrow,
God will help thee bear what comes,
If joy or sorrow.

SOME MISTAKES OF THE MODERN MINISTER.

No one change so altered the complexion of the ministry as that which deprived the protestant priest of his prerogative as sole mediator between God and men. As people came to look more and more upon themselves as worshipers and not spectators of a worshiping priest the duties of the ministers changed. They lost the artificial sancity—very slowly be it said—which gave to them and their doings a place above criticism. The result is that many ministers feel themselves to be put upon the defensive. They make excuses for the existence of their office, nots excuse by word of mouth, but by actions. They busy themselves doing things that it does not belong to them to do. They become essayists, book-reviewers, philanthropists, scholars, all well enough in their way, but such work as is not to be done effectively by a busy minister consecrated to the religious needs of men. Is it not true that Unitarianism, where it has failed, has failed not because it could not be accepted as an intellectual scheme but because it was not satisfying as a plan for religious worship and religious helpfulness?

Professor Peabody's kind and candid words in his sermon on "The Thirst for the Living God", mark this existing suspicion that ministers are in part to blame where Unitarians have so mixed their religion with a kind of secularized positivism that they cannot have a temple and a temple service. It were a pity should the accusation that Unitarian ministers are embryonic philosophers, philanthropists and journalists touched up with deism, be given any grounds for belief. It all arises from intermittent and volatile attempts to interest people in the off-shoots of the religious life, good as they may be, which only result in sapping the strength of the men who attempt this Protean religious method. It would seem that at least the minister's home should be his church and that he should be mainly interested to get other men and women to make that their home. It is a mistake in more ways than one to have a church whose connections are rather social than religious, that is, with more coffee-parties than services and more picnics than theology. And it must be the task of the modern minister to see to it that his professional aim is single and that his own purposes do not become entangled and lost in the "maddening maze" of secular affairs. Let us have no return to monks and monasteries, but let us have no decline into talented men of the world presiding over tempting tabernacles, whose shechinah is simply secular. For if it be true that the temper of our time is religious, the ministers should be better and better prepared to to deal with that temper. They should encourage it with their own unwavering faith; they should make it bolder and bolder by their own consecration without excuses and without doubts to

serve the ends of worship. Men willingly agree to be amused, interested or even instructed in secular matters, but that is not the business of the minister, and the more ministers there are who conceive of their profession as an opportunity for artistic, social and literary feeding of the multitude the more difficult it will be to convince men that their thirst for the "living God" can be slaked.

ANOTHER BED-TIME PRAYER FOR OUR LITTLE ONES.

Safe in loving, unseen arms,
"Now I lay me down to sleep",
Free from fear and all alarms,
Since 'tis God the watch doth keep.

Grateful for the happy day,
Thankful for the silent night;
Keep me while I sleep, I pray,
Wake me with the morning light.

A PLEA FOR THE POOR.

I think it is scarcely true that well-to-do, intelligent people are drifting away from the churches. I think that earnest preachers everywhere number as many of that class among their hearers as preachers of twenty-five and fifty years ago. But Unitarian Christians, as well as Christians of other names, need to be frequently reminded that the gospel of Jesus is for the poor also. And if any class of men needs more than another the "good news", it is the poor, the wretched, the very bad.

Enter a representative city church of any Protestant denomination on a Sunday morning. Everywhere are signs of a fastidious taste and wealth sufficient to gratify it. The people worship God in a temple beautiful and costly; they come to it in such attire and with such manners as will harmonize with the soft carpets, the fine organ, the artistic decorations; they listen to music which only the cultured can appreciate; all that wealth can provide is added to the appointments of the church and the enrichment of its services. Yet how many an earnest pastor has wished that even for one "Lord's day" his entire aristocratic congregation would remain in their elegant homes, and that for once the beautiful church could be filled with the drunkards, the harlots, the libertines, the destitute and ignorant, whom he meets daily on the busy streets and for whom his heart aches so heavily!

I have in mind a manufacturing town of twenty-five thousand inhabitants. Five thousand of its men work in the mills and factories. Three thousand weary wives are cooks, laundresses, women-of-all-work, to those men. Five thousand children belong to the homes of the men and women whose labor helped to produce the wealth of that city. The sweat of their brows really built the costly churches in which its Christians worship. Their hearts' blood really gave them the great windows of wondrous colors through which God's light comes all glorified as though just from His very presence. The sighs and tears of those three thousand tired mothers purchased those wonderful things called organs, which seem like the voice of God. Those toiling men and women frescoed the walls, spread the soft carpets and carved the pews of every church in that town. But where are they on a Sunday morning or evening?

Do the Christians of that town know? Do they know where they are on other days? They know that the men are in the factories and mills during all the hours when God's sun is shining; but when the day's work is done where do they go, whom do they meet, how do they spend their time, where are their wives and children, and where will you find those who have no wives? These are they to whom the good news was sent: why, then, are they not found in the churches ready to receive it? If they should pour into the churches some Sunday morning with eager eyes and hungry hearts, what would the Christian people do? Would they welcome the strangers to their softly-cushioned pews? Would the weary woman in faded black be invited to a seat beside the costly silk? Would the employer take his employee by the hand and give him

Christian greeting? Would the children be permitted to walk on the beautiful carpets in their old shoes? Would the best of music be rendered for their enjoyment and the best of sermons preached for their cheer and encouragement? And yet, that is only what God would have his children do toward their unhappy brothers!

In that town and in all towns the great army of workingmen and their families are not found in the churches of Protestanism. We almost put flaming swords at the doors of our costliest churches to keep out all but the few who can boast of sufficient wealth or culture. We buy and sell the seats in God's house when they should be as free as his sunlight.

Thousands of dollars go into the walls of a church building and thousands more into all that makes it beautiful; and it is open to the few only one day out of seven, and then but for a few hours, and to the multitudes never! Practical men ought to see that, looking at the matter only from a worldly point of view, there is something radically wrong. No building in any of our cities is put to so little use as a Protestant church! Its doors are closed the greater portion of the time; and it is not surprising that so many good men are asking whether humanity cannot be more largely benefited by the expenditure in a different direction of the vast sums of money used in the building and maintenance of Christian churches.

Think how much the Sunday services would mean to men and women who have so little to beautify their lives! Think how the poor children would dream of heaven as they listened to the music of the organ! Think how the tempted and fallen would pray (hardly knowing it, perhaps,) for courage and purity, and go forth to a better thinking and a cleaner living! The church parlors might be opened day and evening and made a place of refuge for young men, where music and books and pleasant comradeship would lure many from the evils of the streets, the grog-shops and the brothels. In many ways might the churches be made of great value to hundreds who never have entered their doors.

"The *poor* have the gospel preached to them." That was in *Jesus's* time. How they flocked about him, clung to him, and loved him! How he was ready to help them every hour of every day! Never a nay to their importunity! And we, alas! have brought the stones from the quarries God hid in the earth, and rich woods from His forests, and plucked the colors out of His rainbow, and caught the music from the throats of seraphim to imprison in our organ-pipes; and all this we call by His name; and yet His children who are most in need of this beauty of sight and sound have none of it!

I believe Unitarianism is a faith for "all classes and conditions of men". I plead for disciples to carry its hopeful, helpful, truths into the homes of poverty and misery. I plead for Unitarian churches to put their buildings to some holy use every day of the seven; to furnish the best of music to the women and children, who hear little but oaths and ribald songs day and night; to provide instruction for those who crave it but cannot buy it; to make of itself a place of refuge for the tempted and a place of comfort for the sorrowful.

GEORGE RUSSELL LEWIS.

THE ASTER.

Along the quiet lanes that lead
  To lonely fields afar,
Thou strewest, with a lavish hand
  The light of thy white star.

Beside the fences' mazy length,
  Amid the tangled grass,
Thou spread'st thy wealth of skyey gems,
  To gladden all who pass.

Along the marge of oozy swamps,
  Amid the shining show
Of sunflowers and of golden-rod,
  Thou throw'st thy purple glow.

In snowy white, in skyey blue,
  In purple rich and rare,
More royal thou than any queen,
  Than any bride more fair.

Thy tints that pulse in purple tide,
  Or whiten like the snow,
Or bathe the fields in softest blue,
  An artist's hand do show.

An artist's hand? The artist, then,
Hath shaped thy queenly grace,
Hath laid, with touch divine, the tints
That gladden in thy face.

So, whether white in winding lanes,
Or blue by broidered fields,
Or purple in the wild swamp's marge,
His praise thy beauty yields.

O. CLUTE.

October, 1885.

WHY DO WE GO TO CHURCH?

A LAWYER'S ANSWER.

It is not for the *intellectual* side alone, or chiefly for that, as I believe, that most of us go to church. There are so many opportunities in these days for intellectual cultivation, which go so much further and are obtained with so much less effort and cost, that I cannot think this motive the main one with many people. On the contrary I am inclined to believe that the really intellectual person, the person whose lines of reading or study keep him actively employed during the week, generally prefers on Sunday something else than a continuance of the same mental effort. I remember a clergyman telling me several years ago of preaching at a church in a college town to a congregation largely made up of university students and professors. He gave an eminently practical sermon, making no effort to display scholarship, or any particular profundity or unusualness of thought. To his surprise he was congratulated with unusual warmth upon his sermon. The only explanation he could discover was that these men had been engaged all the week in more or less severe mental work and did not care to continue the same kind of strain on Sunday, but preferred a kind of preaching which called into strongest action the emotional, the moral and the spiritual faculties, rather than the intellectual.

If this is true of persons of active and trained mental habits, essentially the same is to be said, though for an opposite reason, of men and women who labor hard with their hands or in business. On Sunday morning such persons find it exceedingly hard to follow a sermon which requires them to direct their thoughts into unaccustomed channels; indeed unless the sermon is easy of comprehension they find their minds wandering back to the lines of thought in which they have been treading during the secular days. The purely intellectual sermon is not the one to hold the attention or interest the mind, or benefit the person most under such circumstances.

Again, were we to ask men who attend church, if it is for *social* position or opportunities that they go, we should find very few acknowledging that any such motive plays any considable part. Doubtless many, perhaps most, would admit that they find their social life very largely centering about the church, and that they are very willing to have it so, and yet they would assure you that they could make more acquaintances and in less time in their clubs, that friendships could be sooner formed at summer watering-places, or on winter excursions or by the home fireside of neighbors; and, while admitting the advantages of the society of their church, they would generally, I believe, tell you that if social privileges and enjoyments are the main good to be obtained from the church, the return is not equal to the expenditure,—churches as a rule do not pay for their cost.

Or, if a man should happen to go to church with the foolish idea that thereby, through his acquaintances formed, his *business* would be increased or helped, he would be pretty sure to get over that delusion soon, and cease to be a church-goer from any such motive.

Very well then, what is it that really sustains our churches? What impels men and women, at great expense and inconvenience to attend upon our church services year after year, to bring up their children within church influence, and to give freely of their time and labor and money that our churches may be supported? The answer, in my judgment, is very simple and very easy to find. While in many, perhaps most cases, more motives than one operate, after all the main motive is, always has been, and always must be, distinctly *religious*. There is a yearning implanted within every hu-

man heart for the exercise and cultivation of the moral and spiritual side of our nature. Take that away and, in my opinion, you destroy the only incentive strong enough to carry men and women year after year through the effort and cost of a regular attendance upon church services.

Why do men and women feel that such attendance pays? They feel it pays because in the church the religious side of their nature is aroused; they are led to higher aspirations and better resolves; they feel awakened within them something better and nobler than the thoughts that daily encompass them. In this there is a very deep and abiding satisfaction. Reason, heart and conscience all unite in telling them that the accomplishing of this is well worth effort, money, time, sacrifice.

I am profoundly convinced that here rather than elsewhere we have the true answer to the question, why do people, at least thinking people, go to church? It is my judgment that here lies the church's chief power, almost its only permanent power, to draw and hold men. That church is strongest which is the strongest religiously—which does most to arouse men's consciences, and to kindle their aspiration and worship. That church is weak whose religious spirit is low, no matter how strong may run the currents of its intellectual or social life. Nothing but religion, nothing but something which feeds the soul's deepest hunger, will bind men permanently to any religious organization, or give any church that deep and abiding influence with individuals or with communities which it ought always to possess.

GEORGE A. FOLLANSBEE.

ILLUSTRATIONS OF UNITARIANISM.

HOW IT IS PUT IN REV. C. F. DOLES'S STATEMENT.

[When our church at Jamaica Plain adopted the new edition of the "Hymn and Tune Book", they had a few supplementary leaves inserted, with some special service of their own. Among the rest is the following statement, not put to be formally recited as a creed, but simply to give people a general idea of *whereabouts Unitarians are.*]

"We believe in one God our Father Almighty, whose righteousness, wisdom and love rule the worlds.

We believe in the holy spirit of cheerfulness, charity, and peace, which we would win and maintain.

We believe in truthfulness, in honesty of conduct, and integrity of character, in wise and generous giving, in purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbors, the state, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the Life Everlasting."

HOW LEGENDS GROW.

I just received a letter from my old native town, Bergen, showing me how an accident, related from one to another, can become colored, and to what extent superstition and prejudices can go. As the matter concerns Unitarianism and my work here in Minnesota, I thought that it perhaps might be of interest to others also. The writer of the letter says: "Among my acquaintances here in town (Bergen, in Norway) has been spread that foolish rumor, that you are one of the most dangerous and false prophets, a shameless and radical freethinker, atheist and heretic, and that God in his anger has destroyed your church edifice in a storm. This storm struck that building only, and could not be traced in the surroundings, and it happened in the middle of the night, so that the church in the morning was ruins. Yes, some say, that not any trace or remains of it were to be found, though none of the inhabitants of the country had noticed any storm. I feel assured that many believe this foolish rumor, and your religious views and work as well as the society to which you belong, has not any high standing at all among the ignorant and uneducated people." In opposition to this, my unknown friend tells me, that an earnest

and passionate seeking after truth has led him to be a radical, led him far away from present church societies in Norway, and that he now considers the origin and capabilities of Jesus of Nazareth natural all through. "And so I believe in only one God, the source of all created things, the highest perfection and ideal. You may judge from this, that I no longer feed on the pastures of the other sheep, but am in danger of going astray into countries quite unknown to me. Now, I have read about a church society in the United States, who call themselves Unitarians, and to which you are said to belong. Please give me some information of what they believe, of their apprehension of Christianity, because I suspect that my opinions will come pretty near to theirs." I have sent the man, of course, all my publications concerning this matter, in the Norwegian language. The old dead bones commence to move.

Yours truly,

KRISTOFER JANSON.

THE CRUELTY OF FASHION.

Fashion appears, cold and cruel, and dooms our birds to destruction. The reddest savage of the woods, unless driven by desperate hunger, spares his natural prey during the period of its increase. The wildest and most uncouth barbarian withdraws his hand and forbears to strangle the plumage-bird when it is in song, even to please his youngest squaw. But the nineteenth-century woman, when she sets her heart on feathers, spares for nothing, and sends out her bird butchers to kill the mother on her nest and her blithesome mate singing overhead. Recognizing no domestic season, and deaf alike to charms of song or notes of fear, the women of the land, ruled by a cruel and disastrous fashion, turned loose hordes of hoodlums and vagabonds into the fields and the orchards, who, at a stroke, decimated their sweet and beneficent inhabitants.

The first onslaught was in the early winter of 1882 and the spring of 1883, just when our northern songsters had returned from the south mated and ready to build their nests. The slaughter was universal and terrific. No bird was spared either for his usefulness or his song, no happy mother-bird for the sake of her young. And the slaughter has gone on relentlessly ever since, until some varieties are nearly or quite extinct and lost to the world forever; while our American fields and orchards, recently peopled with a happy population, and gladdened with an endless variety of song, are silent and deserted, like a city after a siege.

If no more birds are killed, it will take a period of three generations of men's lives before the woods and pastures can be repeopled, while some of the most beautiful and useful birds are lost to us forever

In 1882–'83, ten million birds were slaughtered for decorative purposes in thirteen months. Enough birds to make the music and the brightness and the life of two hundred and fifty thousand orchards and homesteads! Slaughtered, too, with the eggs and young of many of them in their nests—and for what? Let the women tell us why. Let the women tell us why they have chosen to use, for a few months' so-called ornament for their hats, what it has taken a long and patient evolution of most intricate and divine processes to produce. Let the women tell us why they have chosen to flaunt in the air the evidence of a crime against the order of the world.

However, all the sin does not lie at woman's door: far from it. Alas! for years the meadow-lark has been shot for food purposes in many districts, and has been seen exposed in markets for sale in large numbers. In the market of Norfolk, Va., an observer counted hundreds of larks, robins and woodpeckers, sold for food purposes.

And it is well known that vast numbers of our northern song-birds are killed and eaten in our southern resorts during the winter. Most of the restaurants of New York, Philadelphia, Boston, and other seaboard cities serve reed birds as a regular dish during the winter months. It has been estimated that a half million reed birds would not more than supply the demand of the market for this tiny delicacy. But the reed bird of the winter markets is

the *bobolink* of the summer meadows. The plain brown and yellow, silent, or at most twittering reed bird, is the joyous, matchless, sense-entrancing bobolink.

So that the sin does not lie altogether at the door of the women. But the most of it does, and will lie there, groaning and complaining, if the women do not soon take the matter into their own hands.

No one supposes that this wrong that has been wrought against birds and the bird-lovers, and the bird-lovers yet unborn, is a willful one. Fashion is so arrogant and so imperious that we follow without thought or heed. It will not be long before every true woman will enroll herself as a protector of the very birds she has unconsciously aided to destroy. It will not be surprising if societies are started for bird-culture, and women vie with women to foster and defend the sweet denizens of the fields and groves. Women are not irreligious in intention, and do not wilfully commit crimes against the providence of God. But what is needed is that women shall *stop now*, before the evil goes further, and create a public sentiment among their sisterhood that shall be felt everywhere.

The fashions of the great cities soon change. Already the most "stylish" hats do not contain feathers. But the fashion of this year of the city is that of the country for the next one or two. What is to be dreaded is, that every country lass who claims any allegiance from a country lad will also claim from him some spoil of the feathered tribes.

And then woe, greater woe to the birds, nothing will be spared, that which remains will be destroyed, and the ruin will be complete. "A garden without flowers, childhood without laughter, an orchard without blossoms, a sky without color, roses without perfume, are the analogues of a country without song-birds. And the United States is going straight and swift to that desert condition." Will not the women of the land bid that all this be changed?

—*Rev. G. E. Gordon, President of the American Humane Association, in the April Number of Lend a Hand.*

THE FLIGHT OF THE BIRDS.

O, wise little birds, how do ye know
The way to go,
Southward or northward, to and fro?

Far up in the ether piped they:
"We but obey
One who calleth us far away.

"He calleth and calleth year by year,
Now there, now here;
Ever He maketh the way appear."

Dear little birds! He calleth me
Who calleth ye:
Would that I might as trusting be!

—*Harriet McEwen Kimball.*

WOMAN'S WORK.

Communications for this department should be addressed to Mrs. Eliza R. Sunderland, 175 Dearborn St., Chicago.

THE CHICAGO WOMEN'S CLUB.

This is an age of women's clubs, and Chicago is *par excellence* the city of women's clubs. Emerson, Martineau, Browning clubs; clubs for the study of French, and German, and English literature; clubs large, and clubs small; clubs weekly, and monthly, and fortnightly. One of the oldest, largest and best-known, and, doubtless, taken all in all, the most influential of these clubs, is the Chicago Women's Club, which has just entered on its ninth year with a membership of one hundred and ninety-six, and an average attendance of about a hundred. Some features of this club seem worthy of special notice. The club divides itself into, and distributes its work among, six committees, to some one of which each member must belong. These committees bear the names respectively of the "Home", "Reform", "Philanthropy", "Education", "Art and Literature" and "Philosophy and Science" committees. The club is fortnightly in its meetings, and each meeting is under the charge of one of the six committees, which selects the theme for the essay, appoints the essayist, and has charge of the discussion which follows. Some of the subjects written upon and discussed during the past year have been as follows:

By the Home Committee: "The Effect upon the Home of the Enfranchisement

of Women", and "Are Women Responsible for the Tone of Public Sentiment?"

By the Committee on Education: "The Ethical Culture Movement", and "The Value of Superstition as a Therapeutic Agent."

By the Reform Committee: "Some Reform Ideas in Connection with the Higher Education of Women."

By the Committee on Philanthropy: "Women and Money", "Problems of the Street", and "How can we Free Society from the Criminal Classes?"

Nor do the different committees feel that their work is done when they have presented to the club wise theories, and discussed them ably. Just here is the characteristic feature to which I wish to call the attention of other clubs of women, as worthy of imitation. The Committee on Education puts its theories to practical test by undertaking to have the truancy laws, which had become a dead letter in the city, enforced. The Art and Literature Committee maintains study classes in different lines of work. The Home Committee is just now taking steps which look in the direction of the establishment at an early day of a training school for servants and a systematic registration and graded table of wages for the same; while the Reform and Philanthropy Committees have won an enviable place before the public by the efficient way in which they have taken hold of some needed reforms. For instance: It was ascertained that something over seven hundred girls and women were sent monthly, by day and by night, to the jails and police stations of the city, to be taken in charge wholly by men, the employes often of political cliques and rings, and wholly unfit for any such charge. In these jails and police stations the moral as well as physical conditions were found to be often the very worst. The committee set themselves the task of remedying these evils. Of course they were opposed, and thwarted wherever possible, by the ring politicians who did not wish their rule interfered with, especially by women. But they have succeeded in putting a day and a night matron into each of the jails where women are confined, and into four police stations, with a city enactment that all women and girl culprits shall be sent to these.

Then they learned that the moral and physical conditions at the county Insane Asylum were not at all superior to those of the jails and police stations, but were such as ought to bring disgrace upon those having it in charge. While the public appropriations for its support were ample for the necessities and comforts of the inmates, one-half of them were afflicted with scurvy from insufficient and unwholesome food supplies; and the provision made for attendance, medical and otherwise, upon the women patients was simply abominable. The committees began an agitation for reform —of course in the face of bitter opposition on the part of those in power. They agitated the subject through the public press; they petitioned county officials; and finally they carried their protests and petitions to the state authority by memorializing the Governor, and succeeded in getting an investigating committee appointed by him. Then for weeks they attended daily upon the work of this investigating committee to see that no dark corners were covered up, no unwarranted practices whitewashed. Thus they succeeded in establishing every one of their charges against the management, and in bringing about radical reforms in food and in various other physical necessities and comforts, obtained the appointment of trained nurses, and, lastly, the appointment of a woman physician to have charge of the women patients.

Is not here a precedent which every woman's club in the country might well copy? And what a reformatory and uplifting power the thousands of women's clubs scattered all over the country might and would become, with such a practical beneficence side added to the self-culture side. Then, indeed, would the culture which the members of these clubs aim to promote become true self-culture—a culture of the whole larger

self, that which reaches out to embrace humanity, not simply that which can see no farther than me and mine. Then would self-culture cease to be what it now too often becomes—mere selfish culture. Especially might not our church clubs and study classes wisely follow the example of the Chicago Women's Club in turning their organizations partly into beneficent and reformatory activities, and not limiting them to the intellectual and social sides of individual and church life?

MONTHLY REPORT OF THE BOSTON WOMEN'S AUXILIARIES.

The Suffolk Branch of the Women's Auxiliary Conference held its monthly business meeting April 5th, at 7 Tremont place. The secretaries of the different branches reported that money would be sent to the churches in San Diego, California, Ithaca, New York, Vineland, New Jersey and Millbury and Marshfield, Massachusetts; also to the society in Littleton, New Hampshire. During the past month, books have been sent, by the branch of the Church of the Disciples, that of the Church of the Unity, and that of King's Chapel, to worthy persons or organizations who have applied for them. The branch of the Arlington Street Church, also those of King's Chapel, Hollis Street Church and First Parish Church (Dorchester), are interested in the Post Office Mission work, and report a steadily increasing number of correspondents. This work, which was started in this city, now nearly three years ago, by the Arlington Street Church, has proved itself to be one of great interest to all those who have associated themselves with it.

LITERARY NOTES.

Four thousand copies of the Life of Longfellow have already been sold.

A new book by George Willis Cooke, entitled "Poets and Problems", has just been published by Ticknor & Co.

G. P. Putnam's Sons have in preparation a series of books to be called the Boys' and Girls' Library of American Biographies. The volume on George Washington will be written by Edward Everett Hale.

Hans Christian Andersen's "Fairy Tales", edited for home and school use by J. H. Stickney, and illustrated with the original Pedesen pictures, will be published by Ginn & Heath in three series, the first of which it is hoped will be ready in two or three weeks.

The April number of *Lend a Hand*, the new Monthly Magazine of Organized Philanthropy edited by Rev. Edward Everett Hale, is, we think, the best number yet. We quote elsewhere from Rev. G. E. Gordon's strong and timely article on "The Destruction of Our Birds".

The May *Unitarian Review* is at hand with articles, by S. R. Calthrop, "The Word of God is not Bound"; William R. Alger, "The Calamities of Man and the Providence of God"; David A. Wasson, "Carlyle on Happiness"; George Batchelor, "Free Thought"; James T. Bixby, "Present Aspects of Religion and Theology in Germany", concluded.

A propos of Sir John Lubbock's list of a hundred books, Mr. Henry Irving says: "Before a hundred books, commend me first to the study of two—the Bible and Shakespeare"; and Mr. H. M. Stanley notes that in going across Africa the books he kept till the last were the Bible, "Sartor Resartus", Maury's "Navigation" and the "Nautical Almanac"; indeed at the very last all had to go but the old Bible.

Do all of our father and mother readers, and girl and boy readers, know what an excellent and charming paper Mr. Spaulding is making of his *Every Other Sunday?* We are sorry for every home in which there are girls and boys not gladdened and benefited by its regular coming; and we are sorry for every Sunday-school into which a big bundle does not go. And 40 cents brings all its sunshine and wisdom for a year!

Charity reform and the proper treatment of criminals are among the most important subjects now before the public. G. P. Putnam's Sons, New York and London, have begun the publication of a monthly journal to be devoted to these departments of social science. It is entitled *The International Record of Charities and Corrections.* The first two numbers (March and April) contain much information from various parts of the world, and some excellent papers. Price, $1.00 a year.

Our good friend Abraham Firth, of Boston, has just issued a new edition of his beautiful book, "Voices for the Speechless". To those who do not know it, we may say that it is a very rich selection, of poems chiefly, touching upon animal life, or calculated in some way to interest people in kindness to animals. The variety is wonderful and delightful. It is a charming book for children to have to choose recitations from,—and if the older reader happens upon it, as we did, he is apt

to turn page after page, drawn on by its fresh and ever-varying interest. (Houghton, Mifflin & Co., Boston.)

An able paper, representing a thoroughly broad, progressive, rational and yet constructive Christianity, is the *Day Star*, of New York. Nearly every issue contains a sermon from Heber Newton,—now and then, however, offering the variety of one from Robert Collyer or some other Unitarian broad church-man. The rare excellence of the paper is that, with absolute independence and fearlessness of statement, and with eyes open to all light of science and modern knowledge, it does not let go the deepest things of life, the central things of the soul's faith and worship. We believe "The Better Religion Coming" has few truer or more effective exponents than this weekly.

"Connecticut's Canterbury Tale: Its Heroine, Prudence Crandall, and Its Moral for To-day", is the title of a sermon by Rev. J. C. Kimball, of Hartford, Conn., giving a graphic account of one of the earliest and noblest of the anti-slavery heroes of New England—the woman who, even in the face of violence and the prospective ruin of the business whereby she gained her livelihood, refused to yield to an unjust public sentiment which required her to exclude colored students from her school. Those early hardships and persecutions, and now the tardy reward that comes in the changed public sentiment which honors and applauds her, and compels the Connecticut legislature to vote her a pension for life, read like a fairy tale. Send 10 cents for a copy of the pamphlet to the American Unitarian Association, 7 Tremont place, Boston.

The first article in the May *Atlantic Monthly* is by John Fiske, on "Weakness of the United States Government under the Articles of Confederation". Prof. E. P. Evans writes with great wealth of learning and delightful picturesqueness of "The Aryan Homestead"—or the habitat, modes of life and institutions of that remarkable people of Central Asia, from whom the Aryan family of nations have descended. Maurice Thompson writes charmingly of "The Genesis of the Bird-song", and W. J. Stillman no less charmingly of "Memories of London". There are somewhat extended reviews of the "Life of Henry W. Longfellow" by his brother, and Waldstein's "Art of Pheidias". The poems in the number (all very short) are by W. W. Story, C. P. Cranch, Paul Hermes and Edith M. Thomas. Sarah Orne Jewett contributes a good short story entitled "Marsh Rosemary", Wm. H. Bishop begins a new serial called "The Golden Justice", and the serials of Henry James and Charles Egbert Craddock continue.

The Western Unitarian Publishing Committee have, within a few months past, issued some excellent new tracts in the Unity Mission series. Three of these are entitled "William Ellery Channing", "Theodore Parker" and "James Martineau", and are made up of selections of the noblest passages from the writings of these great prophets of Unitarianism, together with a brief sketch of each prophet's life—the tracts having been prepared respectively by (1) W. C. Gannett and Judson Fisher, (2) Albert Walkley and (3) C. G. Howland.

Two others, as good in a different way (and that is saying much), are on "The Bible", and "Miracles", made up of passages of power and insight selected from many well-known writers, Unitarians and others. We know of nothing so good, within the same compass, on these subjects.

Emerson's Divinity School "Address" (No. 8 of the same series) has passed to its fifth thousand, and should pass speedily to its tenth and twentieth, for it is one of the great religious utterances of our century. We are only sorry to have a little unnecessary tinge of controversy put into it by the "Note" at the end.

The last issue of the "Short Tract" series is Mr. Gannett's sermon "Blessed be Drudgery", very beautiful and sure to be helpful to all who read it.

A "HOLIDAY" VIEW OF HUMAN NATURE.

To the Editor of THE UNITARIAN:

In the "Statement of Unitarianism" in the March number, do you think the word about human *nature* is quite adequate? It struck me as rather a "holiday" description, not recognizing the decided *imperfection* of our nature, or the mystery of selfishness and animalism which persists and works within, as well as the mystery of goodness, which is indeed more radical, as we believe. We may speak home to men as solemnly as modern ethics does, may we not?

Sidgwick, for instance, you remember, speaks of "a wrong bent of natural impulse which makes duty hard". Bk. iii, ch. ii, p. 193.

Does the saying that human nature is good cover such a dust-and-soapsuds fact as that? Is the old doctrine of original sin void of all content whatever?

And must not our power as a church depend largely on a really adequate doctrine of human nature? No surgeon would accept a gloved finger for the probing of a serious wound, I suppose.

And people who read the newspapers feel as a matter of every-day experience the tragic element of life, which comes from the conflict of wills and the mismanagement of volition generally, and must suspect that the fountain is not altogether prove from which so much muddy water rises.

Perhaps I did not weigh the statement in the UNITARIAN carefully enough; but this impression was on my mind, so I strike it off for what it is worth. P. D.

[We believe the above is a just criticism and are glad, therefore, to print it.—ED. UN.]

REVIEWS.

THE STORY OF THE NATIONS.—The story of Greece. By Prof. James A. Harrison, of Washington and Lee University. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. pp. 515. Price $1.50.

This is one of a series of volumes which G. P. Putnam's Sons have in preparation, intended to present to the young the stories of the different nations that have attained prominence in history. The publishers announce that "it will be the plan of the writers to enter into the real life of the peoples, and to bring them before the reader as they actually lived, labored, struggled—as they studied and wrote, and as they amused themselves"; and this promise has been admirably fulfilled in the volume before us. No arid and unconnected annals here, but a real live story book from beginning to end, and yet a story book that leaves "faithful impressions of the essential facts". We have read a number of the chapters aloud to a group of young people, ranging in age from nine to twenty years, and all from oldest to youngest listened with increasing interest as the story progressed, now and then asking eagerly where more could be learned about this hero, or that city or people, or event. Such questions Prof. Harrison anticipated by telling us in his preface that he had proposed to himself the task of writing the story of Greece, as far as possible, as it appeared to the Greeks themselves, and therefore leaving the conflicting speculations and controversies to be found in Grote, Cox, Thirwall, Curtius and Duncker, he had confined himself to the original records handed down from remote times, and had drawn his narrative chiefly from the picturesque pages of Herodotus, Thucydides and Plutarch.

"Where the Greeks Lived, The Beginning of All Things, A Further Peep at the Gods, The Tale of Troy, How Achilles, Patroclus and Hector Fought, The Wonderful Story of Sparta, How the Tyrants Ruled in Greece, The Olympic Games, The Wise Solon and What He Did for Athens, As Rich as Crœsus, The Mule that Became Monarch of Media, Long Live Salamis! How Athens Prospered and the Poets Sang under Pericles, The Dying Lion, Young Barbarians at Play", are the headings of some of the chapters. We can heartily commend this volume to fathers and mothers looking for instructive as well as entertaining reading for their girls and boys, and to all libraries for young people.

THE MORALS OF CHRIST.—A Comparison with contemporaneous systems. By Austin Bierbower, author of "Principles of a System of Philosophy", etc. Chicago: Charles H. Kerr & Co., 175 Dearborn street. Paper, pp. 200. Price, 50 cents.

The author of this little book believes that the morals of Jesus may be reduced to a system, and that when so reduced they face in opposition to the three moral systems of Jesus's time. These contemporaneous systems were the Mosaic, Pharisaic and Græco-Roman; the first stands for the negative in morals, the second for the ceremonial, and the third for what the author calls, in one place, the "heroic", and in another place the morality of the strong, rich and fortunate. In opposition to these, according to the author, Jesus teaches a morality, which is positive, practical and unselfish. This contrast is exceedingly well worked out, and if we take the author to mean merely that these historic names shall *stand for* phases of morality, then is the book helpful in thought and a stimulant to action. But if it is insisted upon that Moses, the Pharisee and the Greek, not only may stand for, but did actually embody these phases, and these alone, then is the book founded on a false basis. For Moses was more than the negative, to say nothing of every negative implying a positive. The Pharisee is more than ceremonial—Hillel taught the golden rule. The Greek is not wholly selfish, nor did Socrates, Plato and the stoic teach only the "heroic" if by heroic is meant the selfish.

The morality of Jesus is not a ripe fruit from a tree with no roots. It is indeed ripe fruit, but it is an evolution from the past plus the personality of Jesus. Indeed, the essence of Christianity is not in the newness of its morality but in a new and wonderful personality. Christ's personality is Christianity's essence. The real service this book will render will be to call us clearly to positive, practical and self-forgetful morality—a thing greatly needed.

"Beyond the Veil" is the title of a charming little Easter offering just issued by Charles H Kerr & Co., 175 Dearborn street, Chicago. It is a poem of some two hundred lines, by Alice Williams Brotherton, telling of

> "A poor soul wandering in the outer gloom
> Which lies beyond the portals of the tomb",

who

> "Felt a wild longing in its inmost breast
> To look upon the City of the Blest".

The longing brought its own fulfillment, for it was naught else than the Father's voice calling his child. The golden gates stood open, and it entered in to find pardon and peace, and to hear with glad surprise:

> "Poor soul, and didst thou think that little space
> Of time on earth was all wherein the grace
> Of God was open to thee?"

It was all a dream, but a dream with a moral that survived the waking hour.

For sale by the publisher; price 20 cents, postpaid.

PUBLICATIONS RECEIVED.

The Story of the Jews (in "The Story of the Nations" Series). By James K. Hosmer. pp. 380. Publishers, G. P. Putnam's Sons. For sale by A. C. McClurg & Co., Chicago. Price, $1.50.

The Story of Chaldea (in "The Story of the Nations" Series). By Z. A. Ragozin. pp. 380. Publishers, G. P. Putnam's Sons. For sale by S. A. Maxwell & Co., Chicago. Price, $1.50.

A Study of Primitive Christianity. By Lewis G. Jaynes. pp. 320. The Index Association, Boston Price, $1.50.

Signs and Seasons. By John Burroughs. pp. 289. Houghton, Mifflin & Co. Price, $1.50.

The Story of Alexander Archer: From Slavery to Freedom. By Wm. G. Eliot, D.D. pp. 123. Cupples, Upham & Co.

Seventeenth Annual Report of the Massachusetts Bureau of the Statistics of Labor. Carroll D. Wright, Chief of Bureau. pp. 393.

Man's Knowledge of God ("Modern Handbook of Religion" Series). By Richard A. Armstrong. Address Rev. H. McKean, Oldburg, Birmingham, Eng.

Progressive Thought on Great Subjects. By Rev. N. F. Ravlin. San Jose, Cal. pp. 48.

THE WESTERN UNITARIAN ANNIVERSARIES.

As announced last month, the Western Conference, Women's Conference and Sunday-school Society will hold their annual meetings in the Unitarian Church, Cincinnati, May 11–14, with the following approximate programme:

Tuesday Forenoon. A Ministers' Meeting (open to laymen as well as ministers).

Tuesday Afternoon. Meeting of the Directors of the Conference.

Tuesday Evening. The Conference Sermon, by Rev. Chester Covell, of Buda, Ill., to be followed by a Social Re-union.

Wednesday Forenoon, 9 to 11:15 o'clock, Opening Business Session of the Conference, with President's Address, Reports of the Secretary and Treasurer, and State Missionaries. From 11:15 to 12:30, Opening Business Session of the Women's Conference, with Reports, etc.

Wednesday Afternoon. Paper on "The Unitarian Church that is Practicable in Every Community", by Rev. J. Ll. Jones. Discussion on the same led by Rev. Oscar Clute.

Paper on "A Needed Reform in Church Architecture", by J. L. Silsbee, with discussion.

Devotional Meeting.

Wednesday Evening. Meeting (papers, addresses, etc.) under the auspices of the Sunday-school Society.

Thursday Forenoon. Paper by Mrs. J. C. Learned, of St. Louis. Paper on "Temperance Work in our Churches and Sunday-schools", by Rev. C. R. Eliot. Discussion.

Devotional Meeting.

Thursday Afternoon. Closing Business Sessions of the Western Conference and Women's Conference, with Election of Officers.

Thursday Evening. Discussion of the subject. "Who Owns the Money of the World?" Speakers not yet announced.

Friday Forenoon. Meeting of the Sunday-school Society.

Reduced fares (full going and one-third returning) have been secured on all railways leading to Cincinnati; also the same reductions on the Rock-Island and the North-Western roads west of Chicago. Reduced hotel rates in Cincinnati are also secured for those who desire to avail themselves of the same.

NEWS FROM THE FIELD.

Proctor Academy, the Unitarian or unsectarian school at Andover, N. H., ranks with Phillips Exeter Academy, is for both sexes and has some seventy pupils, and its trustees are busy raising an endowment fund.

The ninth annual Grove Meeting at Weirs, N. H., will begin on the 25th of July and continue eight days. The accommodations are excellent, the place is delightful, and there is every prospect of the best of speaking.

The New York State Conference has received a gift of $3,500 from the trustees of Rev. O. B. Frothingham's former society in New York —the same being a part of the proceeds from the sale of the property owned by the society at the time of its dissolution.

The Secretary of the Western Conference in his recent trip west spoke eight times, in St. Louis, Kansas City, and St. Joseph, Mo., and Beatrice and Nebraska City, Neb., besides attending to a number of missionary and church building matters in these and other places.

Harrison, the aged boy preacher and professional revivalist, says: "I would rather be a Hottentot than a Unitarian." The *Universalist* makes the following comment: "Well, he ought to be satisfied. He is a good deal nearer a Hottentot than he is a Unitarian."

Rev. A. G. Jennings, state organizer and missionary for Indiana, has recently made a tour through the eastern central part of the state, visiting eight places and speaking thirteen times to good congregations. In Richmond, a city of 15,000 population, he has met with such success as to enable him to organize a church which promises well.

At a recent Sunday-school convention in Brooklyn, N. Y., during a discussion of the subject, "What is being done for the Chinese in Brooklyn", one of the speakers said: "I spend much of my time visiting almshouses and prisons, and the Chinese are not there. Why is it that there is such a strong feeling against them? Race prejudice, and because people are sure that they will not be punished. I despise a Christianity that can see to China, and not see the Chinese next door. I despise a Sunday-school that collects the pennies to send missionaries to China, and lets the boys go home to persecute the Chinamen."

Chicago.—Rev. J. V. Blake has a small volume on Manual Training nearly through the press.

—Unity church is to have its tower completed this season.

—At the last meeting of the Chicago Women's Unitarian Association, Mrs. E. I. Galvin read a paper on "Poets of the Liberal Faith".

—Rev. Rush R. Shippen read a paper before the Channing Club at its last meeting on the great social problems of the time.

—Rev. David Utter proposes to visit Europe the coming summer, riding over portions of England, France, Germany and Italy on his bicycle.

Boston. — Governor Robinson has been chosen president of the American Unitarian Association, to fill the vacancy caused by the death of the late Henry P. Kidder. It is said (by the way) that he is to take up his residence in Boston at the close of his present term of service.

—Oliver Wendell Holmes and his daughter, Mrs. Sargent, are about sailing for Europe.

—Phillips Brooks is to go to the Pacific coast for his vacation trip this year.

—Rev. James K. Applebee's sermons at the Parker Memorial Hall are printed regularly in the *Commonwealth.*

—The Woman's Educational Industrial Union have issued a circular protesting against the destruction of birds for decorative purposes.

—The series of mid-week union services, supported by our Boston churches, and held every Wednesday noon in King's Chapel, from thanksgiving to Easter, came to a close for the present season Wednesday, April 21. They have been well attended throughout, and as the name of the preacher is never announced the attendance shows real interest in religious worship.

—During Passion week services were held in King's Chapel every afternoon at five o'clock, with communion service on the evening before Good Friday.

—The young people of the Church of Our Father (East Boston) have recently organized among themselves a literary society. The library financial committee of the church, with the aid of the Society of Willing Workers, have raised $400 to purchase new books for the Sunday-school library.

—Rev. M. J. Savage will go to Europe the coming summer for a short rest—sailing June 17th.

—Saturday, April 3, Rev. Edward Everett Hale was 64 years old, and the following day Rev. James Freeman Clarke was 76. For each there was a very hearty "reception", with loving greetings from many besides their immediate parishes. We were glad to find that Mr. Hale was so young. What is sixty-four, in these days?

Beatrice, Neb.—The Unitarian church here, organized less than five months ago, is getting on admirably under the leadership of its minister, Rev. Geo. H. Hastings. A lot has been bought which has on it a small but very comfortable house for a parsonage. The lot also furnishes ample room and an excellent site for the church edifice, which the society is hoping to build the coming summer.

Brattleboro, Vt.—Mr. George Brooks, of the Unitarian church, has recently presented his town with a public library building.

Brooklyn, N. Y.—After an efficient, devoted and influential pastorate of twenty-two years, Dr. A. P. Putnam resigns his charge of the church of the Saviour; the resignation is accepted with many expressions on the part of the society of very deep regret. The cause of this step is impaired health, which makes imperative a year or two of rest.

Camden, N. J.—The movement begun here two months ago by Rev. N. A. Haskell, of Vineland, in the parlors of Mr. Felton, is going forward with much promise. Mr. Haskell preaches on Sunday evenings in a hall, to good congregations. The Philadelphia pastors have been lending a hand. Some New England Unitarians, who formerly did good work in Vineland, are now of this Camden flock, where their work again counts for a great deal. A Sunday-school has been organized. Several thousand dollars have been subscribed for a new church.

Canton.—Honor to thememory of Mr. J. Mason Everett, one of the earnest laymen here, who died recently. He was one of the most earnest workers, both in the town and in our church and Sunday-school, and for nearly twenty years was treasurer of the Sunday-school society in Boston.

Cleveland, Ohio.—The American Congress of Churches will be held in this city, May 25-27.

Farmington, Me. — A correspondent writes: "With the assistance of Gen. S. Clifford Belcher, one of our leading citizens and an earnest Unitarian, who has voluntarily given us very effective aid, we have added forty-five new names to our list (nine names before) of subscribers to THE UNITARIAN. The list comprises leading business men of the town, quite a number of them belonging to other churches. One is a Methodist clergyman, another is the editor of the leading local paper and not a Unitarian. So you see that your paper will do quite a *missionary* work here. We shall send a few more subscriptions. We begin to think that perhaps we deserve "the banner", considering how recently the Unitarian cause has been revived here, after having been dormant six or seven years."

Greenfield, Mass.—The pastor of the Unitarian church, Rev. A. A. Brooks, has recently read to his church a paper (the one he presented to the Connecticut Valley Conference in the autumn) advocating a somewhat more liturgical form of worship, and some of the suggestions of the paper will be carried out by his society. On the late "fast day" a union service was held, participated in by the Baptist, Methodist, and Unitarian societies of the town.

Hartford, Conn.—Unity Church held its annual meeting on the first Monday in April. The reports of the various committees showed that in the midst of some trouble and opposition there has been a large degree of religious activity. The Sunday-school, conducted by Mrs. J. C. Kimball, was doing good service; a postal mission has been scattering tracts

through the State; the system of free seats has been kept up; the bills were all paid and there was a balance in the treasury. Numerous Sunday evening meetings taken part in by pastor and laymen have supplemented the regular Sunday services, and two large classes have been conducted with enthusiasm, one in "good citizenship", Sunday noons, and the other in "evolution", meeting Monday evenings and attended by people from several other churches. Mr. Kimball is retained as pastor; thirty-six persons have recently been admitted to membership in the church.

Holyoke, Mass.—The lecture course at the Unitarian church closed recently with Rev. M. J. Savage's lecture on "The Changed Front of the Universe."

Iowa City, Iowa.—The spring session of the Iowa Unitarian Association was held here April 27-29—too late for us to get a report for this issue of THE UNITARIAN. The programme was an excellent one, announcing the opening sermon, on Tuesday evening, as to be given by Rev. Miss Marion Murdock, of Humboldt, and Wednesday and Thursday to be filled with papers, addresses, discussions and devotional meetings, in which all the Iowa ministers and a somewhat unusually large number of the laity were down as participants. The closing sermon, on Thursday evening, was assigned to Rev. John Tunis, of Quincy, Ill. The ordination of Mr. Arthur Beavis, of Iowa City, was arranged to occur on Wednesday evening, with the sermon by the junior editor of THE UNITARIAN, prayer by Rev. S. S. Hunting, address to the candidate by Rev. J. Ll. Jones, address to people by Rev. Oscar Clute, and right hand of fellowship by Rev. M. J. Miller.

Kansas City, Mo.—Since Mr. Collier's absence the Unitarian pulpit has been occupied by Rev. Rush R. Shippen, the secretary of the Western Conference, Rev. Kristofer Janson, Rev. Oscar Clute and Rev. S. S. Hunting. The society has exchanged its lot for a more desirable one near Broadway.

Keene, N. H.—The Unitarian Society is experiencing great prosperity under the ministrations of its new minister, Rev. Geo. W. Gallagher, whose salary it has recently raised to $2,000.

La Porte, Ind.—Mr. Jennings is holding a series of Sunday evening meetings, for the discussion of questions of practical reform, several speakers taking part each evening.

Los Angeles, Cal.—Doctor Fay, of Unity church, is delivering a series of discourses on "Man", covering the general subject of the philosophy and conduct of life.

Manistee, Mich.—The second Sunday of November last, Rev. Albert Walkley came to this fine growing city to see what could be done in the way of establishing a Unitarian church. Five or six persons interested in Unitarianism were called together in the parlors of one of the number. These said, "Try". Then, thirty, called together in a room rented for a Sunday's service, said, "Try for two months". That settled the whole matter, for, before the two months were out the little steadily growing company in that rented room had decided, "We can't get along without a Unitarian church." And a church they are going to have; indeed, they have actually raised $11,000—enough to buy lots and build a church *and parsonage* (stone and brick), both to be ready for occupancy in the fall. This is extraordinary. The work has been from the first quiet, business-like, religiously constructive. This is the way nearly all our best movements start. None of us have half faith enough in small beginnings in parlors and little rooms over stores. Mr. Walkley and the Manistee people have set us all a valuable example here.

New Hampshire.—The new Unitarian societies in Littleton and Wolfboro' are to build church edifices this season. The dormant society at Newport has come to new life.

Newton Center, Mass.—A beautiful memorial window, commemorative of Dr. R. P. Stebbins, has been placed in the Unitarian chapel.

Philadelphia, Pa.—The congregation of the First Unitarian Church, having settled into their handsome new edifice, are applying themselves with increased zeal, believing that to show their faith by their works is the most pleasing offering to God.

—On the 25th of January last, a circulating library and free reading-room was started in the chapel of the church; books and games being furnished, with the important auxiliary of hot coffee and rolls; the fee of membership being fixed at fifteen cents, because of the belief that the members would place a higher value upon privileges for which they had paid something, however little. Everyone is made welcome and their comfort cheerfully looked after. From January 25 to the present date, the astonishing attendance of over two thousand boys and men has been registered. This reading-room supplies a want long felt, and not yet touched by the different working-men's clubs, which do not admit as members any under twenty-one, whereas this reading-room and library only exacts the age of thirteen years. Drawing in, as it does, boys and men who are among the roughest and most hard-working of our community, especially at an age when impressions and habits are in the process of formation, the importance of this work can hardly be over-estimated. The reading-room, as well as library, is open every evening, Sunday afternoons and evenings included, and also once during the week, from twelve to one o'clock, for poor women, who come there and draw out books for home perusal.

—Thanks to the efforts of the Rev. Joseph May, the essays and sermons given at the ded-

ication and opening of his church in February last are now published in a neat volume, in cloth, by the J. B. Lippincott Company, of Philadelphia. The title is "Modern Unitarianism."

—The "Ladies' Aid", one of the most efficient charities of the First Unitarian Church, has suspended operation until next autumn, when it is hoped that renewed funds and impetus will be given to this charity.

—The Spring Garden Unitarian society will celebrate the fifth anniversary of its organization on Sunday, May 30. This church, as usual, is all alive to the best interests of mankind—from their "Friendly Society", an organization of the Spring Garden women, to Free Kindergarten and Working-men's Beneficial associations now meeting in the church rooms. The next paper to be read before the "Friendly Society" is one by Miss Stewart, of Milwaukee, on the "New Education". Miss Stewart has but lately come to Philadelphia in order to have charge of a new kindergarten training-school, and her suggestions on this subject the founders hope to see adopted by the board of education.

—The Philadelphia branch of the Woman's Auxiliary, of which Mrs. Chas. G. Ames is the president, has met during the winter alternately at the several churches, on the first Thursday in each month, and the members have been studying with much interest Rev. Minot J. Savage's "Belief in God";—readings, essays and poems constituting a varied and constant source of pleasure.

—News from the Germantown society will be given next month.

Rock Rapids, Iowa.—Meetings were held here on April 4 and 11. Preaching by Rev. O. Clute. The congregations were of good size and made up of good material. More meetings will be held in the near future.

South Abington.—Our friends here—it is one of the new churches planted less than two years ago, and without any settled minister yet—have been working for a sale, which was held April 6 and 7, and prolonged to the 8th, on account of the storm the previous day. It realized $270, and was felt to be a good success.

St. Joseph, Mo.—The Unitarian church is grieving over the loss of its able minister, Mr. Abbott; but there is to be no halt in the movement to get the new church. Indeed, the plans are adopted, the money in the main is provided for, and some of the material for building is already on the ground.

St. Louis, Mo.—Mr. Snyder is teaching a mid-week Bible-class in his church, using as a text-book Heber Newton's "Right and Wrong Uses of the Bible". He had a confirmation class of young people for some weeks preceding Easter.

—A "Service of Song" is not a doctrinal sermon, but it may not the less show, by its selection of hymns, the drift of feeling and faith in the congregation using it. In proof of which we take the following notice from a St. Louis paper:

—The following programme of the service of song will be given at the Church of the Messiah April 11th at 7:30 o'clock: Organ voluntary, Saint Saens; "Praise Ye the Father," quartet, Gounod; "Come, Thou Fount of Every Blessing," soprano solo, Millard; "My Soul for Help on God Rely," duet, Wiegand; "God, Who Madest Earth and Heaven," quartet, Buck; "Ashamed of Jesus," alto solo, Danks; "Most Beautiful, Appear," trio, Hayden; "Jesus, Lover of my Soul," quartet, Williams; organ postlude, Kraeger.

—The Henry Shaw School of Botany, lately established in connection with Washington University and amply endowed, has between forty and fifty special students, which is a good success for the beginning. As soon as settled weather comes they will meet once a week at Shaw's garden, which is the best for botanical study in the United States.

—The university is expecting to put up a new building this year, for dynamic instruction, with full supply of apparatus, at cost for building and endowment of about $100,000. The course of instruction in the polytechnic department, for degree of civil or mining or dynamic engineer has been extended to five years.

St. Paul, Minn.—The Unitarian church has paid its three thousand dollar debt, thanks to the many who gave nobly to do it, and especially to Mr. Ludden, who gave $1,000, which made it all possible!

—Rev. Clay MacCauley closes his able ministry of nearly two years at Unity church, on May 1st.

Topeka, Kas.—The dedication of the attractive new church hangs fire because of certain unavoidable delays in getting the seats in and other furnishing completed. Rev. Theodore W. Haven, who has just joined our ranks from the Methodists, has preached for the Unitarians here two Sundays, during Mr. Powell's absence in Wichita doing missionary work.

Watertown, Mass.—The Watertown branch of the W. A. C., as an item of *missionary* work, has sent us 21 subscriptions to THE UNITARIAN.

Weston, Mass.—The Rev. C. F. Russell having lately had attack after attack of illness, his people, who are deeply attached to him, quietly raised several hundred dollars and sent him right off for a holiday, besides undertaking to supply the pulpit for a couple of months. He is gone to England, and is expected to return about the first week in June. The Weston people are going to rebuild their church this year, to be a handsome stone structure.

Windsor, Vt.—The Unitarian Society here has waked from its too long sleep, and is going forward to new life under the settled ministry of Rev. N. S. Hill.

PERSONS AND THINGS.

George Bancroft, the historian, is the only private citizen who has been given the right to the floors of Congress at all times.

The burial-place of the Mahdi of the Soudan has become a second Mecca; Arabs in large numbers flocking to the shrine of the false prophet.

Lord Shaftesbury is credited with having said: "If London did not have its four hundred city missionaries, it would require forty thousand more police."

An excellent educational work is being done by the managers of the Atchison, Topeka and Santa Fe Railroad, in establishing reading-rooms for their employees along the line of the road.

Mr. Browning denies the report that his recent purchase of a palace in Venice was prompted by a desire to place the greatest possible distance between himself and the Browning Society.

Mrs. Frances Anne Kemble, who has been for some time living in England, talks of returning to this country to pass the remainder of her days. Her home will be at Lenox, Mass. Mrs. Kemble is 79 years old.

While the King of the Maories in New Zealand was in England he promised to work for temperance reform among his people. He seems to have kept his promise, for it is now announced that more than 11,000 of his subjects have become teetotalers and wear the "blue ribbon".

That was a sensible clergyman in Chester county the other Sunday who was disturbed by the noise made by male members of the congregation putting on their overcoats while the doxology was being sung, and said: "Now that you have your overcoats on we will sing the doxology over again". — *Philadelphia Times.*

It is proposed to erect a memorial church to the memory of Mrs. Elizabeth Fry, the mother of modern philanthropy. Plasket Park, in Essex, a few miles out of London, was her residence at the time of her memorable visit to Newgate, and it is proposed to build the church on the site where her garden once stood. A large sum has been already contributed by friends and admirers of Mrs. Fry.

Lady Dufferin, in her efforts to introduce women physicians in India, is encouraged by the high priests of Bengal. They say that she deserves the earnest support of every Hindoo who has an attachment for his national customs and manners. As native women cannot be educated rapidly enough to fill these positions, the field is an inviting one for the many young women physicians of England and the United States.

CALENDAR FOR MAY.

A Thought Gem for Every Day.

(Selected from Bryant by Mrs. E. E. Marean.)

1. S. A thousand cheerful omens give
Hope of yet happier days, whose dawn is nigh.

2. S. *Abide thou with the Love that keeps*
The life that wakes and that which sleeps.

3. M. There is a day of sunny rest
For every dark and troubled night.

4. T. Humbler springs yield purer waves.

5. W. How beautiful the law of love
Can make the cares and toils of daily life.

6. Th. Deem not they are blest alone,
Whose lives a peaceful tenor keep.

7. F. Thou must watch and combat till the day
Of the new earth and heaven.

8. S. The rose that lives its little hour
Is prized above the sculptured flower.

9. S. *Earth has no shades to quench the beams of heaven.*

10. M. Nerve thy spirit to the proof
And blench not at thy chosen lot.

11. T. Wisely while yet thy days are long,
Gather and treasure up the good they yield.

12. W. The Power, that pities man, hath shown
A blessing for the eyes that weep.

13. Th. Is this a time to be cloudy and sad,
When our mother Nature laughs around?

14. F. I sigh not over vanished years,
But watch the years that hasten by.

15. S. There is no glory in star or blossom,
Till looked upon by a loving eye.

16. S. *With prayer there come new thoughts and new desires.*

17. M. God hath marked each sorrowing day,
And numbered every secret tear.

18. T. Thus doth God
Bring, from the dark and foul, the pure and bright.

19. W. Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.

20. Th. Nature moulds as nobly now
As e'er of old, the human brow.

21. F. Each ray, that shone in early time to light
The faltering footstep in the path of right,
Pours yet the blaze that cannot fade.

22. S. It is thy sight that is so dark, and not the heavens.

23. S. *Truth crushed to earth shall rise again,*
The eternal years of God are hers.

24. M. Boldly enter where He entered; all that seems
but darkness here,
When thou once hast past beyond it, hap'ly shall be crystal clear.

25. T. These sweet sounds of the early season
Are only sweet when we fondly listen.

26. W. Weary hours of woe and pain
Are promises of happier years.

27. Th. Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky.

28. F. Each tie of pure affection shall be knit again.

29. S. The griefs of life to thee have been like snows,
That light upon the fields in early spring,
Making them greener.

30. S. *The Life to come touches the Life that is.*

31. M. Before thine inner gaze
Let all this beauty in clear vision lie.

THE STORY OF RELIGION IN ENGLAND. By BROOKE HERFORD.

The Right Hon. W. E. Gladstone writes in reference to this book: "I have examined it with interest, and I observe with pleasure the kindly manner in which he —the author—seeks to treat of those from whose opinions he may seriously differ."

"The book is worthy of a cordial welcome, even from those whose point of view is different from that of the writer in some respects, but who share his devotion to that which is great and noble in English Nonconformity."—*Literary World.*

Price, $1. Will be mailed free on enclosing price to the UNITARIAN SUNDAY SCHOOL SOCIETY, 7 Tremont Place, Boston.

THE CHRISTIAN REFORMER.—A monthly magazine published by a committee appointed at the last Triennial (Unitarian) Conference in England. Price one shilling (25 cents) each number. No. 2, for February, contains:

"A way out of the Trinitarian Controversy", by Dr. Martineau.

"Dr. Carpenter: As a Psychologist and Theologian" (concluded); by Professor Upton, B. A., B.Sc.

"The Most Virtuous King; a Buddhist Birth Story"; by Professor J. Estlin Carpenter, M. A.

"The Jerusalem Talmud"; by R. T. Herford, B. A.

"Reminiscences of Continental Travel Fifty years Ago" (concluded), from the Papers of the late Rev. Charles Wicksteed, B. A.

Reviews and Notices of Books. Ecclesiastical Notes, 1885 (concluded).

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THE UNITARIAN HERALD—A weekly newspaper published in Manchester, England. Price one penny. *Unitarian Herald* Printing Office, 20 Cannon street, Manchester.

THE UNITARIAN REVIEW for May contains the following articles:

"The Word of God is not Bound", by S. R. CALTHROP.

"The Calamities of Men and the Providence of God", by W. R. ALGER.

"Carlyle on Happiness", by D. A. WASSON.

"Free Thought," by GEORGE BATCHELOR.

"Present Aspects of Religion and Theology in Germany," concluded, by J. T. BIXBY.

Also the usual editorial matter, book notices, etc., etc. Price, per year, $3.00; per copy, 3 cents. Address,

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* * * Any or all the books and pamphlets in this list may be ordered through the trade or will be sent post-paid on receipt of price by the publishers.

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THE AMERICAN UNITARIAN ASSOCIATION, formed in 1825, and in 1847 legally incorporated with power to receive and hold pecuniary trusts, has been for over half a century the principal organ of the missionary activity of the Unitarian churches of America. It invites to its co-operation all Unitarian Christians, the payment of fifty dollars constituting membership for life; and any church or missionary association, of at least two years' standing, sending a contribution for missionary uses to the treasurer of the association for two successive years, being entitled to representation at the meetings of the association, by the persons of its minister or president, and two additional lay delegates, provided such contributions are placed in the hands of the officers of the association on or before May 1, to entitle a church to be represented in the following annual meeting.

Its purpose is to serve the interests of Christianity as Unitarians understand it: To this end it collects and diffuses religious information. It publishes and distributes books and tracts. It supports missionaries, aids clergymen and young men preparing for the ministry and helps in building churches.

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